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Vol. by L. M. Johnson
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This is a very curious little book.



THOUGHTS ON THE TIMES,

BUT CHIEFLY ON THE

PROFLIGACY OF OUR WOMEN,

AND

IT'S CAUSES.

ADDRESSED

TO EVERY PARENT—HUSBAND—AND MODEST WOMAN IN THE THREE KINGDOMS.

IN TWO PARTS.

SHEWING

FIRST—THE DANGER OF PUBLIC INCONTINENCE
 --- THE ABSURDITY OF OUR FEMALE EDUCATION --- THE FOLLY, AND BAD TENDENCY OF A FASHIONABLE LIFE—AND THE EVILS THAT ARISE FROM FRENCH REFINEMENT—
 AND SECONDLY—

HOW SELDOM MEN-MIDWIVES ARE NECESSARY --- THAT THEIR PRACTICE IS DANGEROUS --- THAT IT IS REPUGNANT TO MODESTY—TENDS TO DESTROY THE PEACE OF FAMILIES, AND ENDANGER VIRTUE.

SECOND EDITION.

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M DCC LXXIX.

Thos. Lister



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PART THE FIRST.

C H A P. I.

On the Danger of public Incontinence.

“SO many are the Imperfec-
“ tions that attend the Loss
“ of Virtue in Women,” says
Montesquieu,* — “ and so greatly

* Spirit of Laws, Vol. I. Page 147.

B “ are

“ are their Souls degraded, when
“ their principal Guard is re-
“ moved, that in a popular State,
“ public Incontinency may be
“ considered as *the last of Mi-*
“ *series, and as a certain fore-run-*
“ *ner of a Change in the Constitu-*
“ *tion.* Hence it is,” he adds,
“ that the sage Legislators of
“ republican States, have always
“ required of Women, a parti-
“ cular Gravity of Manners.
“ They have proscribed, not on-
“ ly Vice, but the very Appear-
“ ance of it from their Repub-
“ lics. They have banished even
“ all

“ all Commerce of Gallantry—a
“ Commerce that produces Idle-
“ ness—that renders the Women
“ Corrupters, before they are
“ corrupted—that gives a Value
“ to Trifles, and debases Things
“ of Importance.

The very worst Governments have paid Attention to the Conduct of married Women. Under the Reigns of Augustus — and even of Tiberius, Penalties were inflicted on Adultresses. Yet in England — so far from having discountenanced the Profligacy of

our Women of Fashion, the Legislature suffers it to be *encouraged*. Though Divorces are so common — and so many Adulteresses have been married by their Debauchers — Parliament have not yet passed a Law prohibiting the Marriage of the Adulteress, with the Man for whom she has been divorced! Thus a door has been suffered to remain open, for admitting Libertines to pay their criminal Addresses to married Women, under Pretence of *Love*, and a Desire of being united to them by Marriage.

Marriage. Though they may have no Intention to marry the Woman they find abandoned—they are notwithstanding furnished with plausible Excuses for those Professions of Regard, for which otherwise they could have no pretence.

The more Dissolute the Manners of a People are, the more easily they are corrupted, and enslaved — is it not, then, the Duty of every honest Man to do his utmost to get a Law enacted, rendering it impossible for

an Adulteress to be married to *the Man who has been the Cause of her Divorce?*—The Nature of Man must change, before Women cease to influence their Manners. The more abandoned our Women are — the more unprincipled will be our Men. If Women were virtuous, Men could not be tempted to violate Friendship — and break through every Tie that should be held Sacred. The want of Virtue in Women, renders them neglectful of their Husband's Interests—and by ruining their Fortunes,

tunes,

tunes, throws them at the Feet of Ministers. It poisons the Source of domestick Happiness—and drives Husbando from their Houses to seek Relief in Dissipation—and in communicating that Pestilence into the Houses of their Acquaintance, which has made their own, hateful. Thus the Contagion spreads—and its Malignity acquires Strength by Circulation. In the Words of Montesquieu, it renders the Women *Corrupters, before they are corrupted.* It leads to Luxury—Extravagance — Want, — debases

the Mind — renders it incapable of relishing any of those rational Pleasures for which it was formed — and which alone can afford it Satisfaction - - - - and thus destroying all *private* Principle, removes the Foundation of *public*— and insures dead Majorities in Parliament, and a ready Acquiescence in the People.

Shall no Attempt be made to stop this devouring Fire, before it shall have destroyed every thing worth preserving on Earth - - - *domestick Peace, public Interest, public Liberty?*

Liberty?—The Conflagration rages —shall we not make a single Effort to check its Progress?— While yet it may be possible to quench the Flames, let us carefully remove whatever it shall be found can feed them. For my Part, I hold it incumbent on every Man to do his utmost to stop an evil, that is a Reproach to us, as a Nation — sullies our Name—and must, if not remedied, be our Destruction.

It is with this View I shall endeavour to expose those Causes,
which

which I think lead to the Ruin of female Virtue. — I value not the Approbation or Censure of any but the worthy Part of the Community — and I hope the Motive by which I am actuated, will, in *their* Estimation, cover any Defects that they may find in the Performance. I protest that when I consider the present Mode of female Education — the Life our Women lead — the French Refinement that has crept into our Manners—how much Fashion has become a Tyrant - - - and, above all, that shameful, scandalous

lous Custom of employing Men-
midwives — which our Women,
now, without any *Necessity, Mo-
desty, Delicacy, Decency—or Respect
to the Opinion of Mankind*, with
the greatest Effrontery, and Im-
pudence, adopt—so far from be-
ing surprized at the Number of
Women, who daily are detected
destitute of Virtue — I am sur-
prised to find the Number is
not trebled!

C H A P. II.

*On the Absurdity of our female
Education.*

WOMAN was intended to be our Companion and Friend — to share in our pleasures and Afflictions—to heighten our Joys, and alleviate our Distresses, by her Participation. To superintend over our Families —pay

—pay Attention to our Interests
—and render Home delightful,
by her Society, Tendernefs, and
Affection. *That* Education, then,
must be beft, which is moft cal-
culated to form, and qualify the
female Mind for thofe Duties,
and Pleafures, which are to con-
ftitute, not only her own Happi-
nefs, but that of her Husband,
Children, and Family. A young
Lady fhould early be taught,
that true female Excellence con-
fifts, *not* in being a Miftrefs of
Mufic—a fine Singer, and Dancer
—in being able to read French
Novels,

Novels, and converse fluently with French Libertines — but — in Modesty — Diffidence — Gentleness — good Humour — and a Desire to please.

For the same Reason that public Schools are proper for Boys, they are unfit for Girls. Men are to bustle in Life — and therefore the *Assurance* that is acquired by the Society of a Number of Boys, is rather of Use, than Prejudice --- but in Women — who ought to be all Timidity — bashful Reserve —
Tender-

Tendernefs — and Delicacy, a public School rubs off thofe very Qualities, that have been always allowed to form the characteriftick Beauties of the Sex.

Public Schools not only teach Girls to be felf-affured, forward, and impudent — but they infallibly pollute their Minds, and initiate them in Vice. Though a Girl's Ideas be as pure as an Angel's on her Entrance into a Boarding-School — ſhe cannot remain there any Time, without being as knowing in the Ways of
of

of Pollution, as any Nymph in King's - Place. It is impossible it should be otherwise — for among a Number of Girls, there must always be some who are vicious — and one vicious Girl, is enough to pollute an Hundred. Though the Mistress should happen to be a good Woman, and ever so attentive to her Duty, (which very seldom is the Case) it is not in her Power to prevent this evil—for the Mischief is done, not in her presence, but in those private Hours of familiar Conversation, which the Girls cannot
be

be prevented holding among themselves.

The World is unhappily governed by Fashion. Scarce two, in a thousand, think for themselves. People indolently go with the stream, rather than be at the Trouble of turning their Face against the Torrent. It is impossible in any other Way to account, for the present general Abuse of female Education. It is impossible in any other Way to account, for the present general Blindness to the ill Effects
C that

that arise from it. Because it is *the Fashion* to educate our Daughters, more for kept Mistresses, than good Wives — we neglect their Principles—we neglect their Minds—and if they are but good Musicians, Drawers, Dancers, and Mistresses of French, we foolishly think they are accomplished—and that we have acquitted ourselves of that Duty to them, which was incumbent on us, as Parents. By sending our Daughters to Boarding - Schools, we force them to associate with vicious Companions—and therefore,

though

though they should not become vicious, themselves — they infallibly become *acquainted with Vice*. They learn to be idle—extravagant—to tell Lies—to regard nothing but Dress, Shew, and Admiration. Hardly any Attention is paid to their Morals—but the utmost Pains are taken to render them *Mistresses of* ----- what can neither tend to make them good Daughters — good Wives — good Mothers, or rational Companions! ----- Can we be surprised if their tender Minds—accustomed to think Mu-

fic, French, &c. &c. the only Accomplishments necessary for their attainment, neglect those Embellishments of the Mind that are invaluable?——

Dancing, I allow to be an essential, but let it be learned, *at Home*. It gives Ease, and Grace. A young Lady would, besides, appear very awkward at an Assembly, if she were obliged to sit still, for Want of so necessary an Accomplishment. But though I approve Dancing — I am against every Kind, but Minuets,

nuets, and country Dances. The new fashioned Dances are very unfit for modest Women. Allemandes, and Cotillions, are only proper for the Stage, and Dancing-Master's Balls. If the Spectator were now alive, I am sure he would not like to see his Daughter turned and twirled about—first one way—then another—
—at the same Time that the *Character* of the Dance, renders it necessary for the Couple to *look* for a long time at one another, during their various Attitudes, and Movements, in a

Manner *much too loose* to be consistent with that bashful Reserve, and modest Deportment, so indispensable in the female Character. Those *lascivious Dances*, are *out of Character*, in England, and fit only for the *Levity* of France.

In the Name of Common Sense, let me ask—of what Use do we find Music, to married Women? — Since playing the Harpsichord has become so essential a Qualification, that even Innocence is to be given up for it's Sake—the Question is of Importance

portance—and Demands a serious Investigation.

Ladies either excel—only Play tolerably—or have no Turn for Music. If they do not play well, their Time, and Money, have been thrown away. If they excel—it leads them to dedicate that Time to their Harpsichord, which should be employed to better Purpose.

When married—Ladies either leave it off entirely—or make it a Business—I never knew a

Medium. If they leave it off—
of what Use has been their Excellence?—If they make it a
Business, they commence mere
Musicians. It leads them into a
thousand Expences—a thousand
Follies—a thousand bad Consequences.
They are perpetually
running after Concerts, and neglecting
their Families - - - for
what?—To be in Company with
- - - *Singers, and Fiddlers ! ! !*
Their Excellence renders them
the Wives—not, of their Husbands,
but of—the *Public*. Is it
not natural for a Woman to value
herself

herself on her Excellence—and to wish to have it generally admired?—Will not this, draw her from Home, except when her House can be crowded with *Musicians*? — Does she not then, live—more for the World, than for her Husband?—And is this proper?—Is it compatible with domestick Happiness? — She — whose greatest Pleasure should consist in rendering herself agreeable to her Husband—in making his Home, more entertaining and pleasing to him, than Scenes of Dissipation, where nothing is heard
but

but Nonsense, and unmeaning Compliment — becomes indifferent whether he approves, or censures — is pleased, or discontented — and leaving him to entertain himself in the best Manner he can, flies abroad to be approved by - - - a Crowd ! - - - - - I cannot bear to see a Woman of Fashion sit down to an Harpsichord at a public Concert — and hear her clapped by Strangers on finishing her Tune — as if she were a common Musician. To say no worse, it throws her off that Level, on which it is her Duty to move.

move. And after all—for what Excellence has she been applauded? She has been clapped, and extolled, because --- *she happens to have the Use of her Fingers, and a good Ear!* - - - - - In the Excellence *on which* she so much values herself—and *for which* she has made such a Sacrifice of Time, and mental Qualities—she is at least *equalled*, if not surpassed, in every Theatre in London!!! - - - - - In the midst of her Applauses, I cannot help feeling a secret Regret that she ever learned a Note!—If to Sing
—to

—to play on the Harpsichord finely—to Dance, and speak Italian—is to be highly accomplished—it follows that, the public Singers—and female Teachers of Music, are - - - are what?—*the most accomplished Women in England!!!*

And French, too—of what Use to our Women, is French?—All Ranks of People—even our very Tradesmens' Daughters, must now forsooth be sent to Boarding-Schools to learn *French*, &c. as if there were no doing without

out it ! — To *Gentlemen* indeed, French is a very necessary Branch of Education — but except to those of our Women, who are to move in *the very first Circle of the Court*, it probably will be of no other Use than to enable them to read French Novels, that had much better have remained unintelligible. And even with Respect to our Ladies of the first Circle, I see no Reason why it is any more incumbent on them to learn French, in order to converse with Foreigners of Fashion, who visit
our

our Court—than it was on those Foreigners, to learn English, to converse with our Ladies—and if the Motive of understanding our Women, has not had sufficient Weight with foreign Gentlemen—I think it might have as little with our Ladies of the first Rank. I have said thus much of French, because the learning it, is pleaded as one of the Motives for a Boarding-School Education. I have argued against Music too, for the same Reason. I would not be understood, however, to mean that
young

young Ladies should not be taught these *little* Accomplishments—but I insist that nothing can be more absurd than to see them made so much the *Essentials* of Education, as to have those Qualifications which really are essential, neglected to attain them. Let Music — Dancing — French — and Drawing, be taught — but let them be taught at Home. I would ask any Advocate for a Boarding-School, what is the Motive for sending my Child there? — Is it because there is a good Music-Master? I will send for

for him to my House — since though I pay him ten Times more for it, my Daughter has fifty Times the Advantage, by his Attention being confined to her, which otherwise would be divided among her Companions: Is there a good Dancing-Master, Drawing - Master, &c. there? — I make the same Answer. — If Families are at too great a Distance from these Masters, let the Parents, or Friends, go to some large Town where they can be procured. The Impositions in Boarding - School Bills
are

are so many—and the Expences so great — that whoever can afford to send a Child to one of those abominable *Pest - Houses* — *Sinks of Pollution* — *Graves of all Goodness*—can afford to change his Habitation for a Winter or two - - - and if he cannot—I am sure that young Ladies — whose Parents have not sufficient Money to spare, to enable them to afford going for a Winter or two, to some great Town—are the most improper, of all Women, to have their Heads turned topsy-turvy with Ideas of Ex-

D pence

pence, Shew, outside—and their Minds rendered unfit to be paired with Men, whose Fortunes will not bear to have their Houses turned inside out, for want of Œconomy, and of that Attention to their Interests, which it is necessary for Wives to pay. If a Man—whose Income, *with Œconomy*, is sufficient to enable him to support his Family — should notwithstanding find himself in Danger of a Goal, through his Wife's Extravagance and Inattention—would he be consoled in his Distress, *by seeing her run*
her

her Fingers, in good Time and Tune, over a number of black and white Pieces of Wood, faster than his Eyes can follow them?

I should fancy not—especially if he recollected that his Distress arose from her having paid more Attention to those Pieces of Wood, than to his Guineas!—

And even though we grant that he can afford her Extravagance and Inattention—yet *Music, upon Music,* will not always do.

I am as fond of Music, as any Man *should* be — and have a very good Ear - - - but Har-

mony—though very agreeable now and then, to the Ear—will not make up for the Want of an *harmonized, and polished mind*. A Man of Sense requires in a Wife, something more Substantial than the trifling Qualifications that are attained at a Boarding-School. To be educated for *him*, more Attention should be paid to her *Understanding*, than her *Fingers*—to her *Mind*, than her *Body*. Her Body should not be neglected—but Care should be taken that she should observe that the *chief* Attention of her Friends,

Friends,

Friends, was paid to her *Principles*, and mental Endowments. A just Sense of the Deity—and of the Relation in which she stands to him, forms the Foundation on which every thing depends. It should early be impressed on her Mind that he is always present to her Actions, and acquainted with her Thoughts—and this will occasion that habitual Attention to her Thoughts and Actions, and Respect for her Conscience, *without which it is impossible for any Woman to make either a good wife, or a*

good Mother. The Almighty has so formed our Minds, that it is impossible for any thing to convey substantial Satisfaction, if unaccompanied by a Consciousness of his Approbation—and as this cannot possib'ly be felt but by those, whose general Course of Actions are the result of a religious Mind—a Woman destitute of Religion, cannot have such a Relish for the innocent Pleasures to be found at Home, as will lead her to prefer it, to Dissipation—and enable her to be uniformly chearful and agreeable to the
Partner

Partner of her retired Hours,
Like a Ship at Sea, without
either Compass or Rudder, it is
impossible for her to keep in a
proper Course. Driven by every
Wind that blows — directed only
by her Appetites and Passions—
how can she bear up against the
Storm, or avoid being wrecked
by the Temptations that sur-
round her?—To prepare her for
the Dangers she must encounter,
she should be well acquainted
with the Spectators — Fordyce's
Discourses to young Women —
Dr. Gregory's Advice to his

Daughters -- Mrs. Chapone's Letters on the Improvement of the Mind — Guardians — Ramblers — Adventurers — &c. — and if she knows the Histories of England, and of the Romans—so much the better. This Kind of Reading, will inform, and polish her Mind—at the same Time that it will guard her Heart. She should be well informed in all domestick Concerns, so as to be able to assist her Mother in the Inspection and Direction of the Family. A Novel should never enter the Doors, (except Lady Julia

Julia Mandeville, and Fielding's Works) for they give wrong Turns of Thinking --- lead young Minds to form absurd Ideas of Characters - - - - to expect to meet with those, which do not exist—and to act romantically, in order to Copy the Painting that is drawn *out of Nature* — and which abounds in every Novel I ever read, except the above, and perhaps one or two others, that I may forget. Add to this — Novels are full of warm Descriptions — run entirely on the subject of Love — convey very loose

loose Ideas—and represent vicious Characters, in a Light, that so far conceals their Enormity as to prevent their disgusting as they ought to do. Young female Minds should be carefully attended to——*they need no Incentives.* The Temper, and Disposition should be watched from the Cradle, and corrected, where necessary. Thus educated — a young Woman is formed to be her Husband's rational Friend --- entertaining Companion --- (endeared to him, in a Manner, the most tender, and affectionate!) at the
same

same Time that she is *the prudent Director of his Family, and Guaradian of his domestick Interests.*

THESE are the Essentials that should be attended to, in female Education. Every Thing else should be viewed, *only as secondary Objects.* But in the present Mode of female Education, what ought to be only secondary Objects, are made Essentials, and the Essentials are neglected. Who can wonder then our Women are such giddy, dressed up Dolls —
without

without Solidity — without Principle ? — A good Disposition — natural Understanding — and having worthy Parents — may — and I dare say frequently *does*, get the better of every Disadvantage resulting from a fashionable Education——and may resist the dangerous Effects of bad Examples — but I should hardly conceive that Parents would chuse to send their Children into an House, where Numbers are ill of the Pestilence — on the Presumption, that because they have found
Bodies

Bodies, and good Constitutions, there is a *Possibility* that they may escape the Contagion.

But it may be said, that
“ Girls go to Boarding-Schools,
“ to learn *good Breeding*, as well
“ as Music, French, Drawing,
“ Dancing, &c.” Parents, and
the Company which visits them,
must be very ill-bred People,
indeed, if their Society be not
at least *as* instructive, and polish-
ing, as that of the Children, Go-
vernesses, and Mistress, to whom
young Miss is to be sent. I
believe

believe that at most, if not all of these Schools, the Mistress generally lives in her Parlour — and only goes among her Boarders at particular Hours of the Day. I know that in one of the greatest Schools near Town, the Mistress goes in among her young Ladies, but *once* a Day — just before she takes her Airing in her Carriage. The young Ladies live all Day together, with a Governess or two* — and yet

* These Governesses cannot be fit Companions for young Ladies — (to say no worse —) since few, if any of them,

this

this is the Life it seems, that is *to polish* them, more than the Company of their Mother, and her Friends! - - - But the Truth, is, too many Mothers, now a-days, prefer the Company of their Admirers, to that of their

are Gentlewomen — and none of them accustomed to living with People of Fashion — so how can they be capable of Teaching *Breeding*? They can teach *French*, it is true — perhaps, Work — but they cannot *form Manners*, of which *they themselves are Ignorant*. I now speak of those who are English. With respect to the *French Governesses* — *they* are still worse — for, of *them*, we can know no more than that they have a good Address — and can teach French, and what-

Children

Children — and would rather *degrade themselves*, in the Eyes even of their *Paramours*, than fulfil their Duties to the Almighty, their Husbands, and their Children! —

Having sent Miss off from her Boarding-School — where she has

ever else they are known to be qualified to convey a Knowledge of. What they were *in France*, must remain unknown. How can we know but that they were Prostitutes? — Are *such* Women proper Governesses for our Daughters? — What can be expected but that the Pupils turn out in Life, conformable to the Instructions of *such* Instructors!

(in

(in general) exchanged any Modesty — Bashfulness — *Innocence*, and Love of Truth, that she carried into it — for *Assurance* — (*infallibly for a perfect Acquaintance with Vice*) a Turn for Extravagance — Contempt of Frugality — and Readiness at inventing Falsehoods, and concealing Truths — (for this is admirably taught Ladies, by searching them for Fruit, and Letters, on their returning from Visits — which leads them to put any Billets for their Friends, or Fruit *within their Stays*, or other Concealments —

E *thus*

thus preparing them for Intrigue)
- - - from a Seminary, where she
has, ninety Times in an Hundred,
been fitted *more for a kept Mis-*
treſs, or a Bagnio, than a rational
Companion, and Mother of a Fa-
mily — let us now attend her
into the World — and inquire
whether the bad Propenſities ſhe
has contracted, or encouraged at
School, are likely to be removed,
or reſtrained, by the ſhifting of
the Scene.

C H A P. III.

*Bad Effects of Fashion, and French
Refinement.*

OUR young Miss of Fashion — being now *finely accomplished* for the *World* — — — — (though without any other Idea of Religion, but what has been the casual Result of saying the

E 2 Catechism

Catechism *by rote* — and now and then going to Church, to mind every thing, but the Service! - - -) bids Adieu to School, or to her French - Governess — in order to enter on that endless Train of Amusements, for which she has long sighed. Routs, Balls, Masquerades, Operas, Plays, Ranelagh, and Vauxhall engross her whole Attention. She sees scarcely any Thing but Grimace — hears hardly any Thing but trifling Chit-chat. Finds every Body flying from Thought — and amused by Follies, hardly fit for

Children. Sees nothing but Levity all round her—People *grinning at Nothing*, like Ideots—for Nothing can be said without a Smile, and a *Giggle*—and those who can *force it*, with the best Grace — are *the best bred!*

Eagerly on the Watch for Admiration, she is not a little mortified by observing, that for one Beau who pays any Attention to her, at least Twenty are assiduous in their Court to the married Women - - - but she is comforted by observing, too, that

her Case is not singular — and that all the *unmarried*, are in the same Situation. She is consoled by looking forward to the Moment, when she may, by Marriage, be entitled to the same Crowd of Followers — and this renders her less solicitous about the Kind of Husband which may happen to be her Lot, since she finds that she can pick and chuse afterwards, whom she pleases to be her Attendant, *and yet be just as well received, and as much careſſed by respectable Characters, as if her Life had been irreproachable.*

able. She sees married Women ride out every Day with dissipated young Men — and no more Notice taken of it, *than if it were consistent with either Decency or Safety.* In the Spring, what can be more *Innocent* than to be conducted by an admiring Attendant into a Nursery of Sweets — to indulge him with the Opportunity of culling Flowers for her Breast?! ---- She frequently hears it whispered that such a Person is “ IN LOVE with Lady ———,” and never finding the Manner of Expression, censured;

concludes it to have been proper — and that Nothing is easier than for the *noble Passion of LOVE*, to be felt by a Gentleman, for another Man's Wife. Nay — she observes, too, that *the very Lady* whom she had heard remark the “*Love*” of the admiring Man of Fashion, for - - - *his Friend's Wife* — never fails to *invite the sighing Follower to every Party* in which the Object of his *foul Passion is to make one!*
----- This may surprize her at first, perhaps—-but it soon grows too familiar. She observes that
Women

Women of the first Fashion, make it a Rule — and that though it is impossible but that it must be remarked by others, as well as herself, yet these good-natured, very *convenient* Ladies, are nevertheless treated with as much apparent Respect, and Regard, as if they were not so ready to assist in providing Employment for Doctors Commons. Unfounded in Virtue, herself — — — ignorant of what is due to the female Character — and of the Affront, the *high Indignity* which a Man offers to the married Woman

Woman whom he *presumes* to Address with Declarations of his Attachment — or *even to follow, with his Affiduities* - - - and reconciled thus by daily Observation — how can we be surpris'd if she thinks Adultery a Peccadillo — and that if she can but avoid *public Detection*, she is guilty of no Offence?

Thus prepared to make a good Wife, our young Lady of Fashion is probably address'd by some Peer, who wants her Fortune — and she joyfully accepts
his

his Hand, to obtain - - - - - not
one Title — but two — the first,
to a *Coronet* — the second, to
take that full Swing — the Plea-
sure of which, in Idea, she had
so often anticipated. She thinks
it would be very gothic, as
well as very *inconsistent*, to ima-
gine *that* Love in the smallest
Degree necessary *before* Marriage,
which *in six Weeks after it*, would
be considered by every well-bred
Person, as a Proof of Rusticity,
and shocking Manners. And it
is really very immaterial what
were the Motives that influenced
them —

them — since whether they loved each other or not, the Business, most likely will terminate the same way at last — only in Proportion to the Degree of Love, it will be so much the longer delayed, or sooner hastened. It is impossible that *any Love* can withstand the Lives, which *good Breeding* renders it incumbent on them to lead. *Fashion* requires that they should *affect* Indifference, even though they should feel it not — and, at last — what only at first was Affectation — becomes real! — They are hardly ever
together

together through the Day — and if they should happen to be at the same Party at Night, they would blush to be seen near each other, *though perhaps both, at first, wish it otherwise!* — Habit at length prevails—and the Company of neither, becomes necessary for the other's Happiness!—He, fashionably flirts it with other Women — and she, ceases to be insensible to the attention of surrounding Admirers. At first, perhaps, she permits their Affiduities—merely in Compliance with that Tyrant Fashion, which she
sees

64 *On the Danger of*

sees no one with to disobey - - -
 but—at last! accustomed to every Man's Company, more than to her Husband's—some Man, either more artful, or more agreeable than the rest, discovers a weak Side—adapts his Manners to her Ideas—and under the Cloak of Friendship - - - *mere Friendship*, winds his Steps, at respectful Distance—'till, by imperceptible Advances, having at length attracted her *Pity*—his Business is soon Accomplished. He proceeded on *sure* Ground, from the Moment that he was
 certain

certain *she* perceived his Attentions, and yet did not wish to avoid giving him Opportunities of paying them. He could not wish for greater Encouragement, than to see her smile on him with Complacence, and converse, without restraint — after he had given Marks of his Regard, and of his Wish to be her Attendant. He knows, that if *she* be not an Ideot, she must be sensible that he can have but one View, and that *that* View, cannot be honourable. A married Woman, therefore, cannot be seduced — because
from

from the first Instant that she perceives a Man's Approaches (and Women are too quick-sighted in such Affairs, to be believed, should they pretend Blindness) she knows that Adultery is his Object, since he can have no other — and that unless she means to inform him, (in Language not to be misunderstood) that she is not shocked at the Idea of it, she should shun him as she would a Pestilence. This is the Time, to fly — for after this, the same Behaviour that is due to a common Acquaintance - - -
even

even a *Smile* — becomes, to *him*,
Encouragement. *This* is the
Moment that affronted *Virtue*
should put on it's native Dig-
nity — for after this, it is too
late. Chastity, *cannot understand*
— and *not regret*. A *Smile* then
says - - - “ *I will.*” Here fe-
male *Virtue* must be wrecked,
unless this *Rock* be flown from.
If a *Woman* be simple enough
to imagine that a *Man* would be
at the Trouble of attending her,
and of insinuating himself into
her *Regard* (throwing away his
Time) from *platonick Friendship*

— and a cold Admiration of her Charms, *without any criminal Desire to render them subservient to his L — t —* she has a large Share of Vanity — and a very contemptible Understanding. Or if she flatters herself that she can play with Fire, without burning her Fingers, she will infallibly fall a Victim to her Folly — and like the poor Moth which gayly flutters it's few Circles around the Candle, unhurt — *she will at last as blindly share it's Fate.*

Unhappily

Unhappily for this Country, French Refinement has varnished Crimes, so as to conceal their Deformity. "*Gallantry*," is much too gentle a Term, for Adultery. We *soften away* Offences, so as to hide their Colour. If Women who yet are virtuous, heard Dutcheſſes, Marchioneſſes, Counteſſes, &c. branded with the ſcandalous Name they deſerve, on ſwerving from Virtue—ſhocked at the Name of Wh——, their Minds would ſhrink with Diſguſt from the very Idea of *deſerving it*. And ſince Women hear thus

daily of the *Act*, that merits it
— why should that Act be
softened to their Ear, by any
Term that does *not* shock it?
— The more the Name shocks
— the better. *Because* the Word
Wh—— shocks, it is *the very*
Reason why a virtuous Woman
should bear it given to an Adul-
tress. Can any Term be too op-
probrious for the Woman of
Fashion, who by defiling the
Marriage - Bed, proves herself *ca-*
pable of committing any Crime to
which she can be prompted by Pas-
sion? — If any human Tie — any
Sense

Sense of Duty to God, or Man — any Shame for the present — or Fear for the future, had been capable of operating on her Mind — she would not have dared to do an Act, for which perpetual Infamy is the Reward. A Mind, thus callous to every Feeling that can restrain — is equal to any Villainy to which it can be tempted. The Moment she gave up Virtue, she put all her Faculties under the Direction of the Man who debauched her — for he who had Influence to make her hold the

World — every Law, and Censure, divine and human, at *Defiance* — might make her rob — Murder — do any Thing — if *he were Villain enough to exert himself to effect it.* He has already led her to do her utmost, like a *Thief*, to defraud her Husband's Relations of that *Rank and Property*, of which her spurious Issue may rob them. He has already led her to prove herself *destitute of every Principle that can Dignify the Sex* — incapable of being restrained by any Tie that should influence the Heart.

After

After *such* a Proof — after *such* a Sacrifice — if she does not proceed on, to other Crimes, it can only *be owing to her Paramour's not having a Disposition that can require it.*

It is *this* that renders the Crime of Adultery, so particularly heinous in Women. When a married *Man* commits it, he throws out *no* Defiance to the World — for the World think too lightly of the Offence. He makes no Sacrifice of Character. A Man cannot *sink* to a

Level with an Adulteress, *till he has forsaken his Post in Battle.* Courage is the *male* Point of Honour — Chastity, the female.

By a *Man's* committing Adultery he runs no Risk of defrauding his younger Brothers, and Relations, of that Rank, or Fortune, to which, in Failure of his having Issue, they would have a Right. The Woman, *risks* every thing — *gives up* every thing. She, therefore, whose Appetite, and Passions, are so much her Mistress, as to
force

force her thus *to risk* — thus to *give up*, every thing to satisfy her *L—t* — proves herself ready *to do any thing*, to which she can be prompted by her Passions. It is for this Reason, that “without Chastity, Beauty “is unlovely,” and Birth, contemptible. Our Women of Fashion should be told, that when *they* swerve from Virtue, *the higher* they have been raised by Birth, *the lower they sink beneath the Level of Strand Strumpets*. In - as - much as the Sacrifice, (which the Wretches of
the

the Streets made, on deviating from Virtue,) was *less valuable* — they in Proportion, proved themselves the *less abandoned*.

The *good Breeding*, now in Fashion, is ruining us. By it's procuring from People of distinguished Worth, and Honour — *the same apparent Regard and Attention, to profligate Characters* — that are paid to those *whose Lives are unexceptionable* — the virtuous, and vicious — the respectable, and abandoned are put on a Level. What an Encourage-

couragement to bad Characters! What a Discouragement to the good! — Is *no* Distinction due to Merit? No mark of Disapprobation to the abandoned? — How can we wonder that public and private Virtue are turned out of Doors? —

We have every Symptom of a State running headlong to Destruction. The adventitious Gifts of Fortune, are alone regarded — and, thus — REPUTATION *is at* NO PRICE.

PART THE SECOND.

CHAP. I.

On the Necessity of this Publication, in Defence of female Viriue.

BUT though the Mode of female Education, and the *Manners*, now absurdly in Fashion, have been found such fruitful
Parents

Parents of Irreligion, Vice, and Impudence — yet their Operation on the Conduct of our Women, is weak — scarce worth mentioning, when put in Competition with the Effects, that are produced by the abominable Custom of employing Men-Midwives. The former — breaking Ground at a Distance — and by regular Approaches winding it's Way — *batters, and undermines the Defences* - - - - but the latter — SCALING THE WALLS AT ONCE, storms by a *Coup de MAIN* — and the CITADEL, *already*

already IN THE HAND of the
Enemy, *is left entirely at his*
DISCRETION.

Really the Custom of employ-
ing Men-Midwives, *unnecessarily*—
is so flagrantly in Breach of
Modesty and Delicacy * — ap-

* It has become so much the Fashion
to make Use of the Word *Delicacy*, when
Modesty is intended to be expressed by
it — that Habit reconciles many, to the
understanding *Delicacy* in that Sense, which
it could by no means otherwise express.

Modesty, and Delicacy, mean two very
different Things. To be *immodest*, is in-
finitely more culpable, than to be *inde-*
licate. Indelicacy, is much too gentle a
Word—and it does not convey the proper

pears

pears—so ABANDONED on it's very first View — that if it were

Meaning. A Woman may be *immodest*, without being *indelicate*—and she may be indelicate, without being immodest. How, then, can *Delicacy*, be with Propriety substituted for, *Modesty*? — It would be *indelicate* for a Woman to come down to Breakfast, with her Night-Cap, and Bed-Gown on — but *not immodest*. It would be indelicate for a Woman to talk of the Operations of Physic, in gross Terms, before Company—but *not immodest*. It would be indelicate for a Woman to go to a *certain House* in a Garden, before Men — but *not immodest*. On the other Hand, it would be immodest for a Woman to admit, or take, indecent personal Liberties—but *not indelicate*. A Woman is immodest, when she goes to Bed to a Man, who is not her Husband — but *not indelicate*. There are Acts, which are at the same Time, *both* indelicate and immodest.

not

not for the *Ease*, and EFFRONTERY with which we see it daily practised by so many Women — and the astonishing Indifference with which we find it permitted by their Husbands — one would absolutely think it as needless to use any Arguments to expose it, as to write a Treatise to prove that Women

The Liberties taken by a Man-Midwife, *prior* to Labour — are immodest, but *not indelicate* — but *during* Labour — both *Modesty*, and *Delicacy*, are *at once* violated. — Since the World has been so strangely led by Fashion, to misapply *Delicacy*, for *Modesty* — it was necessary I should explain the different Senses, in which I shall always use these Words.

who

who commit Adultery, are not chaste !

The only Way we can *charitably* account for the prevailing Custom is, by concluding that our Women are *ignorant* how much Modesty and Decency are violated during the Attendance of Men — and that they are *deceived* by an Idea that Men are *safe*. In Justice to their Husbands, too, we must suppose their seeming Indifference, proceeds from the same Causes. After having *once* submitted to

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the

the shameful Violations, Women submit to them again, *because the Opinion of the peculiar Safety of Men, still continues* — and the Breach in Modesty having been *already made*, they feel the less shame from the Idea of a Repetition.

It is intended by the following Pages, therefore, to convince modest Women, that except in very singular Cases, Men are *not only unnecessary*, but really *not so safe as experienced Women* - - - - and that the Practice

tice

tice is repugnant to every Idea of Modesty, Delicacy, and Decency. Indulging strange Men in such Familiarities, infallibly blunt those fine Feelings, which are a strong Guard to Virtue.

To those who are prejudiced, or have no Sense of what is due to female Modesty—I say nothing. There are People on whom Arguments are thrown away. I write not to the Winds.

It will be said by the Friends of the *male* Practice, that “this

“ is not fit to be read by modest Women.” They have nothing else to say. It is their dernier Resort. Unable to defend their Practice, they have nothing for it, but, if possible, to prevent, these Objections being attended to. Those Gentlemen and Ladies, whose *superabundant* Modesty may lead them to think this, unfit to be read by a modest Woman in her Closet — (only because it endeavours to paint such a Picture of the Practice, as may induce her to resolve not to adopt it—) should

should recollect that the Features of the *original* must be distorted, indeed—if only a *faint* Copy be thus disgusting. Their great Regard for Modesty, it seems, would lead them to suffer a virtuous young Woman to precipitate herself into the most immodest, indelicate, *dangerous* Practice—*through ignorance of the Violations to which she must submit, and the Danger she may run*—rather than give her the necessary Information of both, in the most decent Terms *by which she can be convinced of her Er-*

ror, and saved from certain Pollution! —

If a modest Woman thinks a Man-Midwife, more safe than a Woman — how can she be convinced of her Error, *if no one points out the Dangers attending their Practice? — If we point out the Dangers attending their Practice, how is it possible to avoid being explicit on those Heads, in which the Danger consists? — If a modest Woman intends to employ a Man-Midwife, because she is ignorant of the gross Violations*

tions

tions that ensue—how can she be dissuaded from her Purpose, *if no one places those Violations in a striking Light?* We have no alternative, but either to point out the Dangers—and the Violations—in Colours that are likely to make an Impression—or fail in the Purpose for which we write?—This Book, therefore, so far from being improper for modest Women, is particularly necessary for their Perusal—unless Parents and Husbands would rather wish their Wives and Daughters to BE *actually polluted*, (by the most im-

modest Liberties and Familiarities, of which Imagination can form an Idea —) than have those Wives and Daughters dissuaded from employing a Man-Midwife, by being shewn how *unnecessary* he is — how much *less safe* than a Woman — and how repugnant his Practice, is, to Modesty.

If a Lady — by having inadvertently strayed into a too retired Spot, were on the Brink of being carried away by Men, who intended to Defile her the Moment she was in their Power
- - - and

--- and if a Gentleman, who happened to be bathing not far off, flew instantly to her Assistance, and by *that Means rescued her from the impending Danger* — would that Lady's Husband or Father, rather wish that his Wife or Daughter had been *actually polluted* by her Assaulters — than *saved from that Pollution* by that Gentleman, merely because he had not waited till he had put on *those Cloaths*, which would have delayed him too long to have been *in Time to rescue her?* — I shall put
on

92 *On the Necessity of, &c.*

on every Garment that the Exigency of the Moment will permit — but I will not wait for such covering, *as would render my Effort useless.*

CHAP.

C H A P. II.

*How very seldom a Man-Midwife
is necessary.*

IT has been allowed by the ablest Anatomists, that Labour is Nature's Work. If the Assistance of Men-Midwives were requisite, the World could never have been peopled. To suppose
any

any more Art necessary, than what can be taught by Experience — would be to arraign the Goodness and Wisdom of the Almighty. In England, the Custom of employing Men, is only of modern Date. It is but lately that our Women became so depraved. For the Honour of the female Character be it spoken — even in London — in the midst of the reigning Depravity, there are many Ladies of the first Rank, who employ Women — and such a Number have their own Sex to assist them, that Encourage

couragement is given for some of the Profession to keep elegant Carriages. There are Women who make above 1000*l.* a year by their Practice. I have no doubt but many Women are led to employ Men, through Ignorance that there are Midwives of such Eminence in London. Yet, even Eminence is not absolutely necessary — since, if it were, what would become of the Millions whose Assistants are no otherwise qualified for the Employment, than by the Knowledge which they derive from a little

Expe-

Experience? — In fact, Experience is the best Instructor. Art is too apt to encroach on Nature—and where the Province is *Nature's*—for once that Art may be of Service, it will nine hundred Times do Mischief. Even Doctor Smellie says, that * “ For
“ further Illustration, and to in-
“ form young Practitioners that
“ difficult Cases do not frequent-
“ ly occur, suppose, of three
“ thousand Women in one Town
“ or Village, one thousand shall

* Vol. I. Pages 199 and 200.

“ be delivered in the Space of
“ one Year, and *in nine hundred and ninety* of these Births,
“ the Child shall be born without
“ any other than common Assistance.” What is to be understood by *common* Assistance is obvious - - - such Assistance as one Country female Neighbour can afford another. And even of the remaining ten, the odds are great, that that there will not be one which requires the Crotchet * —

A sharp Instrument, used by Men-Midwives to *kill a Child in the Womb.*

and

and that is the only Case, in which the *manual* Assistance of a Man, can be requisite, provided there be a Woman of Eminence employed. When an *Operation* is to be performed — and that Operation is to be done, *out of sight*, indisputably a Man becomes necessary. But even in this Case, it is not the Assistance of every common Apothecary, who chuses to write “Man-Midwife” over his Door, that will avail — it must be some skilful Surgeon — or the Woman had better, and with infinitely

finitely less Risk, take her Chance,
than be saved from immediate
Death (and that far from cer-
tain) too probably only to have
wretchedness entailed on her,
for a Year or two of a mise-
rable Life. Dr. Smellie adds,
in the next Page, that “ next
“ Year, let us suppose another
“ thousand Women delivered in
“ the same Place; *not above*
“ *three, six, or eight, shall want*
“ *extraordinary Assistance;*” and
the extraordinary Assistance requi-
site for these three, six, or eight,
out of the thousand, is only
H such,

such, as every Midwife of the least eminence, is qualified to afford. I know a Lady who had as cross a Labour as ever occurred — and, notwithstanding, was as safely delivered, as she could have been by the first Man in London — she had only a common Midwife, in a Country Town, two hundred Miles from London. If she had employed a Man, it is fifty to one the Child would have been *Crotcheted* — that is *murdered* — and the Lady, most probably, wounded or torn! —

How

How can the Assistance of Men, be necessary when *even a Man-Midwife* of such Eminence as Dr. Smellie, confesses that in TWO THOUSAND Labours, there shall *only be TWENTY* which require any other Assistance than the Labour-Pains? How much less, then, can the Assistance of Men be necessary, when, even eighteen of those twenty, are deemed laborious, *only because the Assistance of turning, and bringing by the Feet is requisite*—which every Woman of Experience is as able to perform,

as any Man in London? —
There cannot be a greater Error than that the Knowledge of Anatomy is necessary for any Cases, but that unhappy one in many thousands, where the Child must be killed in the Womb. Every Woman of Experience must know the Situation of the Parts in which she is to operate. They are so plain, and obvious, *she cannot miss her way* —and if the Child is to be turned—there needs no Knowledge of Anatomy to distinguish an Hand from a Foot—or an Head
from

from any other part — by the feel. Her Road is so plain before her, that she cannot mistake it. An eminent Man-Midwife to my Knowledge, went much further in his Computation than Dr. Smellie has done — for he declared, after a Practice of thirty-six Years — that he had never met with even a single Case, in which a Woman of Experience might not have done the Business, as well as he could. I know a Midwife, too, who has brought above six thousand Children into the World, and

never met with a Case, that required a Man.

And are there not Numbers of the Faculty, who have Women to deliver their own Wives? — I could Name a Score. Is it to be supposed that *they* would employ Women, if they thought Men safest? — Have *they* less Affection for their Wives, than other Men? or are *they* to be conceived *uninformed on the subject*? — The Man-Midwife of greatest Eminence in London, has a Brother, who is as Eminent

nent a Surgeon. The Wife of the latter, employs a Woman. Can we require further Proof that Men are unnecessary? — Would it not be Time enough to employ a Man, when the Case is found to be *that ONE in many thousands*, that requires it? — It has been shewn that the most celebrated Men-Midwives have computed, that out of two thousand Labours, only twenty shall require more than common Assistance — than what Right has any Woman to imagine that she is *not* to be among the one

106 *How very seldom a*

thousand nine hundred and eighty,
of the two thousand? — Yet,
if, for Arguments sake, we were
to let the Chances be *equal*, (in-
stead of *nineteen hundred and eighty*
against *twenty*—) should not fe-
male Modesty turn the Scale, in
Favour of a Woman—Nay, if
the Chances were even reversed
—and instead of being nineteen
hundred and eighty—to twenty,
that the labour Pains, unassisted,
will do the Business — we admit
that it is nineteen hundred and
eighty, to twenty, that a Man
will be requisite — should not a
modest

modest Woman be satisfied with having a Man in waiting, ready — and rather take the Chance that *she* may be *one of the twenty*, in two thousand, than *pre-resolve* on exposing her Person, *wantonly*, in a *scandalous* Manner, to a strange Man, before she knows that her Case is to require it? — How much, then, do those Women deserve to be shamed, and pointed at, in every Company — who, setting all Decency at Defiance, *pre-resolve* to employ a Man though the Chances are

many

108 *How very seldom, &c.*

*many thousands to one, that
her Case will require only the
Assistance of an experienced Wo-
man?*

CHAP.

C H A P. III.

*Men-Midwives — where unnecessary
— not so safe as Women.*

I WISH to be always understood to be arguing, only against the unnecessary Employment of a Man-Midwife. There are particular Situations, in which a Woman may be taken in the
Coun-

110 *Men naturally disqualified.*

Country, in the last Months of Pregnancy — which — *if no Woman of Eminence be at Hand* — indisputably require the Assistance of a Man — *if a Man be near, whose Character for Humanity, and Prudence — as well as for Skill in his Profession is unquestionable* — — — but if only a common Country Man-Midwife, be within Distance — the Lady had infinitely better trust to Nature, and take her Chance, than risque being ruined by an ignorant Pretender to Knowledge. Or — if unhappily, a Case in many thousand, should be

Men naturally disqualified. I I I

be the Woman's Lot — *then — though the most eminent Midwife in the Kingdom, were present, I would be the first to advise sending for a Man. In these Cases, every Objection is obviated. No Modesty is violated. But when Men are unnecessary, they frequently do Mischief, which an experienced Woman would avoid.*

It is *impossible* in the very *Nature* of Things, that a Man can be as *cool* as a Woman. His *Sex* renders it impossible. To imagine otherwise, is either
to

112 *Men naturally disqualified.*

to be very little acquainted with the Nature, and *Feelings* of a Man — or very ignorant of what passes on such Occasions. Let some Men - Midwives pretend what they will, *certain Freedoms* must produce *certain Consequences* — till the Nature of Things change — and *natural Causes* cease to produce *natural Effects*. I speak of that Circumstance, in *this* Chapter, only as it may affect the Woman's *safety*.

If a Woman lay in imminent Danger, indeed — owing to her
being

being unhappily one of the very few who require a Man-Midwife — *then* the Man's Thoughts — unless he were *worse than human*, would be so entirely engrossed by the poor Woman's *great Danger*, as to leave no Time — no Vacancy, for other Ideas to enter. In those numberless Cases, on the contrary, where an experienced Woman is sufficient, it is impossible but that a Man's Thoughts must rove, while every Part of a pretty Woman is exposed to his uncontrouled Freedoms — and *he knows at the same Time*

114 *Men naturally disqualified.*

Time that she is in no Danger — and that a Woman could have done as well, if his fair Patient had had Modesty enough to induce her to employ one.

But Men - Midwives, in general, * pretend that the Situation in which Women then are, prevents *the Difference of their Sex* being capable of producing *it's*

* There are many, however who have been honest enough to confess that they have been inflamed to the highest Degree possible. The Thing speaks itself. Decency will not permit me to relate the *Effect* that has been produced by it.

natural

natural Effects on their Thoughts and Passions. They pretend, too, that the *Number* of Women who pass through their Hands, tends likewise to render them insensible.

Now — with respect to the first — the Pretence can impose on none who are the least informed on the Subject. Women are very frequently in what may be termed Labour, for a Day or two before the Birth, and perhaps more — and yet, notwithstanding,

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standing, are well enough to walk about — sit at Table with Company — in every respect the same as to their *Persons*, as they were before the Midwife was sent for. Nay — in almost every Case, they have Pains for some Hours, that render it necessary to have their Assistant with them, to be ready, (not knowing the Instant when the Labour may come on in earnest —) at the same Time that they are not in that Kind of Labour, that can render their Persons less capable
of

of exciting natural Sensations, in one of a different Sex. *

And with regard to the Presence, that *the Number of Women with whom they take Liberties, prevents their being affected by them*—this is as absurd as

* If otherwise, how came it that a Man-Midwife of great Practice in this Town, examined a Woman of Fashion, *by the Touch*, and yet thought her Labour so distant, *that he left her*—and the Child was born, notwithstanding, *before the Doctor's Carriage had driven five Minutes from the Door?* — The Doctor was sent after—but not found, 'till an Hour after the Birth! — What a Situation for a Woman to be in, for an Hour!

118 *Men naturally disqualified.*

the other — since if taking Liberties with a great Number of Women, prevents their producing *natural Effects*, the *wild young Men of London* would not live as they do. It is the very *Variety* that makes the *Number* of no Consequence. *Every new*

— — She was *in Labour*, when the Doctor *touched* her — but so little did Things appear to him in that State, that, *he left her*. This proves that a Woman may be — and generally is — in such Labour as to require the Presence of her Assister, for Hours prior to the Birth — though she may not be, and seldom is, in a Situation that can counteract the natural Feelings of a *male Assistant*.

Woman

Woman, raises a new Idea. Does a Man's being called a Doctor — and his perhaps wearing a great Wig — *alter that Nature* which he received from God? — *If he be in Health*, can he go to a pretty young Woman of Fashion, and proceed immediately to take what Freedoms he pleases — and yet remain as unmoved as if he were handling a Block of Marble?! - - - - -

She is now and then in Pain, it is true — but she has Intervals — and can he help *seeing* the Person with whom he is so

120 *Men naturally disqualified.*

free — can he help *thinking who she is* — and *what he is about*? — A Man-Midwife is not a Piece of Wood! The *Doctor* does not divest him of the *Man*. But can any Person be simple enough to imagine otherwise?! — — have not too many Midwife Doctors been detected in crim. con. with their favourite Ladies, to render Argument on this Head necessary? — Was not Doctor Morley, the famous Man-Midwife of his Day, detected with Mrs. Biker? — Have not
-----?

But

But do we want Instances that Men-Midwives have the Sensations *natural to their Sex?*

“ But ” it will be said, “ what “ signifies their Feelings? How “ can their Passions being inflamed, endanger a Woman’s “ Safety? ” — *It leads them to handle, unnecessarily — under Pretence of dilating the Passage. It leads them to use so much Friction, prior to Delivery, that the Parts are pre disposed to inflame. It cannot be wondered if the great Distention that attends the*

122 *Danger from Digitation.*

Birth, produces an Inflammation in Parts that have been DIGITATED, perhaps for Hours. * *Digitation* will certainly dilate for

* Smellie, Vol. I. Page 261, “ The os
“ externum ” (*Entrance of the Vagina*)
“ must be gradually opened by introducing
“ the Fingers one after another, in Form
“ of a Cone, after they have lubricated
“ with Pomatum, moving and turning
“ them in a semicircular Motion, as they
“ are PUSHED UP. If the Head is so
“ low down that the HAND cannot be
“ introduced HIGH UP in this Form, let
“ the Parts be dilated by the Fingers
“ turned in the Direction of the Coc-
“ cyx, ” &c. &c. &c. — Must not this
unnatural Friction inflame, and excoriate
Parts of exquisite Sensibility — and ren-
der the Distention afterwards, apt to occa-

. *the*

the Time—but as it must inflame, in a greater, or less Degree— it absolutely *indisposes* the Parts for the necessary Distention

sion an Inflammation?—That there is Danger of this, is proved by the following Extract. Vol. I. Page 225—Smellie.
“Also in lingering Cases, when the
“Woman is weak, the Head large, or
“the Pelvis narrow, you may assist the
“Delivery by gently stretching both the
“os externum and internum” (the outside Entrance, and Mouth of the Womb)
“with your Fingers, in Time of the
“Pains, which will encrease the same,
“as well as dilate; but this is only to be
“done when absolutely necessary, and *with*
“Caution, for fear of INFLAMING
“and LACERATING the Parts”—
by which, many Women of Fashion,
— and

124 *Danger from Digitation.*

— and thus *counteracts* the very Purpose of the Friction. Nature never intended that Women should be thus *teized*, and *fid-dled with*, while she is disposing every thing by gentle, Degrees, for the wonderful Act, *which*

lose their Lives! — What Folly is it to run such a Risk, when, by supporting with Broth, Rest, and Laudanum—the lingering Labour would be found to be *kindly intended to dilate, by gentle Degrees*, Parts that could not, without Danger, in *her particular* Situation, be more suddenly distended, without Hazard. The meddling Man-Midwife, too often preterds to direct Nature! The foolish Woman, who needlessly employs him, often suffers by it.

she

she knows best how to perform. Every Pain has it's Office. Interference, retards it's Effect. Men are every Way improper on such Occasions. They are as unfit to handle an Infant, as *to digitate it's Mother.* A Woman knows *by Experience*, the Tenderness, and Sensibility of the Parts—she therefore has a Sympathy, and *fellow-Feeling* for her Sex, of which a Man, by his very Sex, is incapable. A Woman, is *naturally* qualified for that Office — for which, a Man, is as naturally incapacitated. In
general

126 *Men naturally disqualified.*

general, the Hands of Women, are small soft, delicate - - - - the Hands of Men, large, hard, coarse. The very Name, demonstrates that their Office is unnatural. MAN - *Mid* - WIFE — is a Contradiction in Terms! — It is a manifest Absurdity! — What can be more ridiculous? — It implies a *Thing*, that is neither a “*Man*,” nor a “*Wife*,” but is “MID” *both*! - - - - - “MAN - - - - *mid* - - - - WIFE,” must consequently be a Monster in Nature!!!

But

But if there were no other Objection against Men, their unfortunate Knowledge of Instruments, should be deemed sufficient. Men, know how to *hasten* the Birth — nay — to *force* it — and this unhappy Knowledge, too frequently tempts them to hurry Matters — by which they often do great Mischief — and sometimes, irreparable. To convince People who chuse to be at the Trouble of making Use of their Senses, I shall present them with a few Extracts from the Fourth Edition of Doctor Smellie's Treatise

tise on the Theory and Practice of Midwifery. He was one of the most eminent Men-Midwives in Town, about twenty or thirty Years ago. When the Reader has finished these Extracts, he will judge of the Mischief that must have been done by Men -- and whether it is possible that Women can be so safe in the Hands of Men, as in those of their own Sex.

Page 259, Vol. I.—“ Even
“ in these Cases, indeed, the last
“ Fillet, or a long Pair of For-
“ ceps,

“ ceps, may take such firm
“ hold, that *with great Force,*
“ and the strong Purchase, the
“ Head will be delivered : but
“ *such Violence is commonly fatal*
“ *to the Woman, by causing such*
“ *an Inflammation, and, perhaps,*
“ LACERATION of the Wo-
“ man, as is attended with Mor-
“ tification. ”

Vol. II. Page 462. — “ As
“ *the Resistance was great, I gra-*
“ *dually encreased the Force, and*
“ though the Forceps slipped
“ several Times, I at last deli-
“ vered

“ vered the Head, by grasping
“ the Handles more firmly, and
“ pulling up towards the Pubis.
“ *But the Perinæum * was torn*
“ *by the sudden Delivery, because*
“ I did not then know how to
“ make the proper Turns, and
“ proceed in the slow and cauti-
“ ous Manner which I have since
“ adopted. *The Child's Head*
“ *was squeezed into a longitudinal*
“ *Form, flattened on the Sides, with*
“ *a deep Impression on the Cranium*
“ *above the Ears; and from an*

* The Partition, between the Passage
of the Birth—and the Anus.

Inden-

“ *Indentation on the os frontis, by a*
“ *Blade of the Forceps, which*
“ *had been fixed on that and*
“ *the Occiput, I discovered that*
“ *the Ears were not to the*
“ *Sides, as I had imagined.*”

Only think of putting up *such*
an Instrument, (and in the Dark
too !) into such a Place --- then
fixing it to the unformed Skull
of an unborn Infant --- “ grasp-
“ *ing ” it (the Instrument) firm-*
“ *ly ” — and then pulling with*
“ *increased force ” !!! --- Think,*
too, of the great Danger of
enclosing some Part of the Woman

132 *Danger attending the*

in the Forceps, at the Time
they clasp the Child's Head!!!
----- How easily, thus in the
Dark, might such an Accident
happen! ---- How many Inju-
ries have been done by Men, to
the insides of Wombs! -----
Heavens! The Idea makes ones
Flesh creep with Horror!

Vol. I. Page 255. — “ The
“ Disadvantage attending all *Fil-*
“ *lets*,* is the Difficulty in in-
“ troducing and fixing them:

* *Another* Method of *pulling* Children
out of the Womb.

“ and

“ and though this last is easier
“ applied than the others ; yet
“ when the Vertex presents, the
“ Child’s Chin is so pressed to
“ the Breast, that it is often
“ impracticable to insinuate the
“ Fillet between them, and if
“ it is fixed upon the Face or
“ hind head, it frequently slips
“ off, in *pulling* : but, granting
“ it commodiously fixed, when
“ the Head is large, or the
“ Pelvis narrow, so we are ob-
“ liged to pull with great Force,
“ THE FILLET WILL GALL,
“ and even CUT TO THE

134 *Danger attending the*

“VERY BONE, *and if the*
“*Child* COMES OUT ON A
“SUDDEN, *in consequence of vio-*
“*lent pulling,*” gracious God!
what an horrid Idea!) “*the ex-*
“*ternal Parts of the Woman are*
“*in Danger of* SUDDEN LA-
“CERATION.” Such is the
Danger — and such the Use of,
the *Fillet*.

Vol. II. Pages 465 and 466.—
“After he had fixed these pro-
“perly” (the Forceps) “he tried
“several times, in vain, to bring
“the Head lower. Finding how-
“ever

“ ever that the Forceps did not
“ slip, but kept a firm hold, he
“ resolved to try and make one
“ Effort more, and *after pulling*
“ *with all his Strength*, and mov-
“ ing the Handles of the For-
“ ceps over the Pubis, he got
“ the Head delivered; yet *not*
“ *without bending backwards that*
“ *Blade of the Forceps*, that was
“ next to the Pubis. She was
“ delivered of a dead Child
“ about Noon.” It would have
been a Miracle had it been alive!
The Woman “ expired the next
“ Morning! ” — Think of a

136 *Danger attending the*

strong Man's *pulling with all his Strength*, with a pair of Forceps introduced far out of sight, and fixed to an Infant's tender Head! — — — — — Now hear Dr. Smellie's Answer to his former Pupil, the Man-Midwife, who had informed him of this Brutality. —

“ Sir — I received yours of
“ July the 16th—which I ought
“ to have answered before this
“ time: since you attended me,
“ I contrived the last Forceps
“ with shorter Handles, on pur-
“ pose that too great Force
“ might

“ might not be used. No doubt,
“ *I should perhaps have been*
“ *tempted even to use as great*
“ *Force as you did when there was*
“ *so good a Hold; but yet you*
“ *may consider* HOW MUCH
“ THE SOFT PARTS OF A
“ WOMAN MUST SUFFER,
“ BY THE BENDING SO
“ STRONG AN INSTRU-
“ MENT AGAINST THEM,
“ AS THE BLADE YOU
“ SENT ME.”

I take for granted I need in-
stance no more Cases, to con-

vince an unprejudiced Reader of the Danger of these abominable Forceps. Their very Nature, not only *enables* a Man—but in the Language of Doctor Smellie, *tempts* him to exert his Force, inconsistent with Safety. *Hands*, are the best, and most natural Instruments. Is a Child to be *torn* thus from the Womb?!--- Horrible Idea!—Satisfied that I have transcribed enough to convince any reasonable Person of the Danger of Instruments, I shall shock my Readers with no more such inhuman Relations—but refer

fer whoever can remain unconvinced, to Dr. Smellie's two Volumes.

If it be said that these Passages should not be read by Women, because they will frighten them—I answer, that there is no occasion for their being read by those Women *who do not intend to employ a Man Midwife, wantonly*, before they know that their Case is *one of many thousands*. But if a Woman *does* intend to employ a Man, notwithstanding the Custom is so indecent, and unnatural—*it is better*

140 *Danger attending the*
better she shou'd be frightened, by
reading this Book — than risk being
injured, perhaps irreparably, in Parts
of the most exquisite Sensibility.

As it may be urged that “For-
“ceps are never used, but in
“Cases of Emergency”—the fol-
lowing Transcript will shew the
contrary — since Dr. Smellie di-
rects the Use of them, even
when the Labour is natural, by
the Head’s presenting fair.

Vol. I. Page 265, — “*When*
“*the Head presents fair, with*
“*the*

“ the Forehead to the Sacrum,
“ the Occiput to the Pubis, and
“ the Ears to the Pelvis, or a
“ little diagonal; in this Case,
“ the Head is commonly pretty
“ well advanced in the Basin,
“ and the Operator seldom mis-
“ carries in the Use of the For-
“ ceps. Things being thus situ-
“ ated, *let the Patient be laid*
“ *on her back, her Head and*
“ *Shoulders being somewhat raised,*
“ *and the Fr * * ch advanced a*
“ *little over the Side or Foot of*
“ *the Bed; while the Assistants*
“ *sitting on each side, support her*
“ *Legs,*

142 *Danger attending the*

“ *Legs, at the same Time, keep-*
“ *ing her knees duly separated and*
“ *raised up to the Belly, and her*
“ *lower Parts always covered*
“ *with the Bed Cloaths, that she*
“ *may not be apt to catch Cold.*
“ *These Precautions being taken,*
“ *let the Operator place himself*
“ *on a low Chair, and having*
“ *lubricated with Pomatum the*
“ *Blades of the Forceps, and*
“ *also his right Hand and Fin-*
“ *gers, slide first the Hand gently*
“ *into the Vagina *, pushing it*
“ *along in a flattened Form, be-*

* *The Passage for the Birth.*

“ *tween*

“ tween that and the Child’s
“ Head, *until the Fingers have*
“ *passed the os internum*; then,
“ with his other Hand, let him
“ take one of the Blades of the
“ Forceps from the Place where
“ it was deposited, and introduce
“ it betwixt his right Hand
“ and the Head; if the Point or
“ Extremity of it should stick at
“ the Ear, let it be slipt back-
“ wards a little, and then guid-
“ ed forwards with a slow and
“ deliberate Motion: when it
“ shall have passed the *os uteri*”
(Neck of the Womb) “ let it be
“ advanced

144 *Danger attending the*

“ advanced still farther up, until
“ the rest at which the Blades
“ lock into each other, be close to
“ the lower Part of the Head, or
“ at least within an Inch thereof.
“ —Having in this Manner
“ introduced one Blade, let him
“ withdraw his right Hand, and
“ insinuate his left in the same
“ Direction, along the other side
“ of the Head, until his Fingers
“ shall have passed the os inter-
“ num;” (Mouth of the Womb)
“ then taking out the other
“ Blade from the Place of CON-
“ CEALMENT, with the Hand
“ that

“ that is disengaged, let it be
“ applied to the other side of
“ the Child’s Head, by the same
“ Means employed in introduc-
“ ing the first; then the left
“ Hand must be withdrawn, and
“ the Head being embraced be-
“ tween the Blades, let them be
“ locked in each other. Having
“ thus secured them, he must
“ take a firm Hold with BOTH
“ Hands, and when the Pain
“ comes on, begin to turn the
“ Head from Side to Side, conti-
“ nuing this Operation during
“ every Pain, until the Vertex
“ appears

146 *Danger attending the*

“ appears through the os exter-
“ num, and the Neck of the
“ Child can be felt with the
“ Finger, below the os Pubis ;
“ at which Time, the Forehead
“ pushes out the Perinæum like
“ a large Tumour : *then let him*
“ *stand up, and raising the Han-*
“ *dles of the Forceps, PULL the*
“ Head upwards also, and the
“ Forehead being turned half
“ round upwards, the Perinæum
“ and the lower Parts of the os
“ externum, ” (the Entrance of
the Vagina) “ may not be tore.”
Here we find that Nothing is
left

left to Nature! An Operation — which ought to be *entirely* her own — is taken *quite out of her Hands* — and put into those of a Man — who interrupts her in her Business, with *Instruments out of Sight!* — — — — And this, too, we have found, *even* “*when the* “*Head presents fair!*” — Can we conceive this long Operation carrying on, *in the Dark*, without trembling for the Woman, who lies exposed to such rough Handling with Iron Forceps?! — A Woman, on the contrary — happily ignorant of these Methods to

tear Children from the Womb—
and sensible of the Pains of Labour — presumes not to turn Nature out of it's Course, but patiently waits the Moment when she is to assist, *not with Blades of Steel*, but Hands which *inform her what she touches, and what she is about?*

But it may be said that the Friends can always observe when Instruments are going to be used — and can prevent it. The following Transcript proves the contrary.

Vol. I. Page 264. — “ The
“ Woman being laid in a right
“ Position for the Application of
“ the Forceps, *the Blades ought*
“ *to be PRIVATELY conveyed*
“ *between the Feather-Bed and*
“ *the Cloaths, at a small Dis-*
“ *tance from one another, or on*
“ *each Side of the Patient: that*
“ *this Conveyance may be the*
“ *more easily effected, the Legs*
“ *of the Instrument ought to be*
“ *kept in the Operator's side*
“ *Pockets.* Thus provided, when
“ he sits down to deliver, let him
“ spread the Sheet that hangs
L 2 “ over

“ over the Bed, upon his Lap,
“ and under that Cover, take out
“ and dispose the Blades on each
“ Side of the Patient ; by which
“ Means he will often be able
“ to deliver with the Forceps,
“ without their being perceived
“ by the Woman herself, or any
“ of the Assistants.”

If it be said, that though Instruments can thus be concealed, yet there are a few who have entirely laid them aside — and that, therefore, their Practice is not liable to these Objections —

I an-

I answer, that those who never use Instruments, bear a very small Proportion to the Numbers who do. Besides, if they do not use Instruments, yet *they all digitate*, by way of dilating the Passage—and the *Danger of excoriating, or inflaming the Parts, by unnecessary, unnatural Friction*, is of itself sufficient to render their Practice *not so safe as that of experienced Women.*

But suppose we were even to grant that there may be some few Men, who neither *digitate*,

152 *Men-Midwives not so*

nor use Instruments * - - - - -

what follows? — Why all that can be drawn from it, is, that there are *some few Men* who are **AS SAFE** as Women! — In

* I believe that Doctor Hunter never uses Instruments — for I have heard that he strongly condemns the Use of the Forceps, in particular — and that he inculcates, that *Labour is Nature's Work*. This is greatly to his Honour, and he cannot be too much praised for it. I have so high an Opinion of his Knowledge — Skill — Humanity — and Tenderneſs — that I cannot declare my Conviction that Men-Midwives are *not so safe* as Women — without particularly excepting Doctor Hunter from the general Rule. I make no Doubt but that there may be some few others, whose Practice is equally safe.

Cases.

Cases where there is no Danger, their Excellence consists, in acting, like an experienced Woman. May I not, then, beg leave to ask, why a modest Woman might not as well employ her own Sex, at first, (till her Case has been found to be One in many Thousands) as wantonly pre resolve to have a Man, whether necessary, or not — though that Man is to be applauded, and deemed safe, only in Proportion as he is known to act like a Woman of Eminence?

C H A P. IV.

*Men-Midwives violate Modesty —
and endanger Virtue.*

WE have found, that except
in very extraordinary Cases,
the manual Assistance of a Man-
Midwife is unnecessary — and that
his *Digitation*, and *Instruments*, ren-
der his Practice frequently produc-
tive

tive of Mischief. We are now to examine whether his Familiarities are consistent with Modesty—Delicacy—Decency— - - - and whether Consequences are not likely to result from them, destructive of the Peace of Families — and fatal to Virtue.

There are many People who ignorantly imagine, that when Women are in Labour, their situation is such, as to render them insensible to every Thing, but their Pain. It is to this *Ignorance*, that I in a great Measure

sure attribute the Ease with which *new-married* Women reconcile their Minds to the Idea of having a Man-Midwife — and the Indifference with which their Husbands acquiesce in their Choice. It is therefore necessary that both should be undeceived.

When those regular Pains that indicate approaching Labour, come on — the Assister must necessarily be sent for, as it is impossible to know the Moment of the Birth. When the Person arrives who is to assist, an Examination must

must be made by *the Touch*, to know whether the Head presents fair. If the Examiner be a Woman, she will be satisfied with knowing that all is right—and will patiently wait near her, to be ready to assist when the Birth approaches - - - but if the Assister be a Man, his Examinations will be frequent, in order to *digitate* with Pomatum, under the Idea of *dilating the Passage*.

In this Situation the Woman may be, from one, two, or three — to five, ten, twelve Hours,
or

or more — and if we except those Moments, during which she is under her periodical Pains, she is *just as well as before the Labour seized her*. I know a Lady, who has often been for twelve Hours, *so much in Labour*, (in Pain, every eight, or ten Minutes) *that the Midwife could not have ventured to leave the House for a Moment* — and yet, *so little in a Situation to prevent her attending to every Thing around her*, that she came down Stairs, to Dinner — to Tea — and to Supper — sat at the Head of her own Table,

— and endanger *Virtue*. 159

Table, with some Friends — and was delivered before Bed Time.

Now will any Person of the least feeling for female Modesty, say, that it is not grossly violated by a strange Man's being the Attendant of a Woman, for Hours - - - handling her, *wherever he pleases*, and for as long as *he pleases* — during Moments, when she is in a Situation to be as sensible of the Violations, as at any Period of her Life?— After the Birth, she must be exposed to this Man's *View*,
too —

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too — as well as Touch — *if he pleases* *, while *disengaging* the Child, binding her round — and preparing her for Bed.

I repeat it, does the Man's being called, *Doctor* — render those

* And *there are* of those Men, who, *do please*. And — strange Inconsistency ! there are Ladies who submit to all these scandalous Exposures, with surprizing Effrontery — whose *Modesty*, notwithstanding, would, I make no Doubt, be quite shocked, if, on getting off their Horse, or out of their Carriage, their Petticoats stuck, and discovered their Knee ! - - - - What a Farce ! — They would pretend to be ashamed to shew their Legs — and yet feel no Shame on shewing their ***** !!!

Liberties

— and endanger Virtue. 161

Liberties — those Exposures — the less Indecent? — Does it obliterate the Idea in *her* Breast — does it obliterate the Idea in *his* — that she is, a Woman — and that he is, a Man? — Can it remove those natural Sensations, to which it is no more in our Power to be insensible, than to add to our Height?

And even though for Argument's Sake, we were to grant, that no natural Sensations are excited, at the Time — will it be said that there is a Possibility to
prevent

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prevent *Recollection*, afterwards?
When the Lady is recovered, can
he look at her, *without remem-*
bering her Person, and the Liber-
ties she permitted him to take with
it? — Can she see him — *without*
being conscious that he KNOWS
her too intimately? — Has not that
Gentleman, then, a great many
Advantages, of which, if he
pleases, he may avail himself? —
Has not the *Ice*, that might have
obstructed his Way — not only
been *broken*, but *melted*? — With
him, she may violate *Virtue*, in-
deed — but, with him, she can-
not

— and endanger *Virtue*. 163

not violate *Modesty*. *Modesty*,
has already been *sacrificed* between
them - - - - the *Victim* has been
consumed—and *it's Smoke* has been
dissipated by the Winds!

But this — though Heaven
knows it is enough! is very far
from being all. The Women
who employ Men, receive Visits
from them, at least during the
last Fortnight, if not the last
Month — and for the Month af-
ter Delivery. Nay — nine, out
of ten of them, either go to
their Midwife-Doctor, or send for
M him —

him — some, at six Weeks after the supposed Conception — others, at two Months — three, four, five, six, or seven — to be informed if they are with Child? How far gone? Whether the Child lies right? Or if they are in Danger of miscarrying? or, from various Motives, best known to them, and their “dear “ Doctors ! ”

Nothing is more common than for some of these Gentlemen to be visited by several Ladies in a Day, to be *satisfied* on these
Heads.

Heads. A particular Friend of mine, (who is a good deal in Company with a Man-Midwife of great Practice) happened to be at a Doctor's House, one Evening, when no less than six Women of Fashion came in Chairs during the Course of it — to be informed whether they had sustained any Injury by a Fright — occasioned by a high Wind. The Ladies were attended, one by one, in the Doctor's examining Room* — where it is to be

* The Rooms allotted for these curious Investigations, are generally backwards —

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supposed he administered all the Comfort, that *such a Number coming upon him at once*, enabled him. One of the Ladies Cafes, however, appeared to him, to require more *Attention*, and *Consolation*, than the rest—for he remained with her much longer

or up stairs, where they cannot be overlooked—but if they happen to be forwards, and on the ground Floor, they are always properly obscured by high Blinds—and the Curtain hangs half way down, if necessary. The room is thus light enough to enable the Examiner to *see* the pretty Woman, whose *Privacies* are the Subject of his Inquiries—and yet the *serious* Pair are as much concealed as if they were in Darkness.

than

than he had done with the others. At another Time, a Lady came twenty Miles from Town, to a Friends House in London, to be informed by the same Doctor, whether she was with Child. the Doctor happened to be very busy when he was informed of it. *It was desired that the Lady might go to Bed*— and that the Doctor would be with her, in an Hour. The Lady obeyed — though in broad Day-light. The Doctor, in proper Time attended her in her Bed-Chamber — made the necessary Examination - - - after

which, the Lady was quite satisfied. She was, however, not with Child — *then* — and, (what is more extraordinary) *has not been since !*

Can a Man of any Politeness, or even common Civility — pay so ill a Compliment to a pretty Woman, (who has been pleased to indulge him with Liberty to be intimately acquainted with all her *secret* Beauties —) *as to seem perfectly indifferent while ranging over them --- insensible to what would tempt an Anchorite ? —*

—— Can

— and endanger *Virtue*. 169

— Can he help admiring those Charms which are *unveiled to him*, though hidden to the World? — What an Opportunity for Exclamation! What Subject for Rapture! — — — — — How much may a Man find to *say* on such an Occasion — — — — and yet he can *say* fifty Times as much — — — — — *without speaking a Word!* — — — — Can the Lady be offended if he *dwell*, on what she is sensible would *warm*, even under the frozen Pole * ?

* What Business has a Man-Midwife — any more than a Physician — to attend

But let us consider this abominable Practice in another Light. Do not these very indecent Familiarities with a Woman's Person — and repeated Admission to her Dressing - Room, and Bed-Chamber — at Moments when no third Person can be

to whether his Patients are black, brown, fair, or red — have two Eyes, or one — squint, or look straight — are beautiful, or Frights?—And yet I am informed, that there are, of these Gentlemen — so captivated by the Charms of a few (who are honoured by being) Favourites, as 'to have their Pictures, in Miniature !—*Physicians* never dream of having Pictures of the Ladies they Cure of Colds, Fevers, &c. because - - - in curing these Disorders,

present

— and endanger *Virtue*. 171

present — give a Midwife-Doctor Opportunities to insinuate himself into her Confidence? — If she has had any little private Difference with her Husband, or Family, will it not be visible in her Manner? And can the Man, who in England represents the

their *Passions* remain unaffected. The *Difference of Sexes*, excites no thrilling Sensations. The FEELINGS of *Men-Midwives*, on the contrary — interest them more DEEPLY IN *their Patients*. The *Midwife-Doctors* are more *sensible* that their Patients, are *Women* - - - and they would not have been desirous of their Pictures, if they had not been reminded by *Nature* that, they are - - - *Men*.

Confessor

Confessor of Popish Countries, *
 be so very deficient in his At-
 tentions, as not to *seem* concerned
 at her Melancholy, and anxious
 to know the Cause? — Or is it
 likely that she — who has no
 Secret concerning her *Person*, con-
 cealed from him — will conceal
 what affects her *Mind*? ——— Is
 not her Midwife-Doctor so near

* Like the Confessor, he must have ad-
 mission, at all Times, and in all Places.
 Like the Confessor, he is certain of not
 being interrupted — since, 'till Permission
 be given, no Person, not even the Hus-
 band, can approach the Room, if the
English Confessor be in Private with his
 Wife.

her

her Heart, that she cannot speak of him, without Emotion? — Does she not *colour* when he is mentioned? — Can she term him by any Epithet, less tender than “ dear? ” — Must not such a *dear Man*, then, be in her Confidence? The Moment any Man on Earth, is so much in the Confidence of a Married Woman, as to be entrusted with her private Differences, Quarrels, &c. he is seated in the Husband's Throne - - - his sacred Rights are infringed - - - he no longer holds that Place in her Heart, *which*
he

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he alone should fill. The insinuat-
ing Forceps can PINCH him
(as well as her) in the tenderest
Part — and TURN his Wife's
Mind, with more Ease, than he
can the Child in her Womb! - - -

Such a Train of Evils attend
the Practice, that it is impossible
but that every good Mind must
approve this Attempt *to Shame* our
Women out of it. Shall Scenes
be deemed too bad *to be exposed*
on Paper — and not too bad to
be *acted*? — Can Pictures be
improper for the *Streets* — that are
deemed

deemed fit for Ladie's Dressing-Rooms? — I repeat it again and again, that the Immodesty lies, not in me, who relate — not in me who paint — but *in those Ladies* who pretend to Modesty, and yet *suffer the Relation to be true, and the Likeness to be striking.* If our Women — holding the Sentiments of Mankind at Defiance ——— impudently continue the Practice in the Face of Day — shall we not try to force up *one* Drop of modest Blood into their Cheeks, if one can be found in their whole Frame? —
Really

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Really Fashion is so much every thing, that if some Discouragement be not shewn to such an abandoned Conduct, I shall not be surprized if at last, quitting the Privacy of the Bed-Chamber, and Dressing-Room, it should be brought upon the *Stage* — and even Harlequin's Mother refuse to yield Birth to her Son, unless conformable to the Fashion of the Times, she be indulged in having a Man-Midwife as well as her Grace — and we should live to see some Pantomime open *with the Conjuratation of a Man-Mid-*

— and endanger Virtue. 177

*Midwife, flying on a Broomstick
from my Lady's Bed Chamber, in-
to the Glare of a Public Theatre,
to bring Harlequin into Action for
our Entertainment.*

Since nothing has been able
to affect our Women, let Doc-
tor Smellie appear in Evidence
to prove the Freedoms to which
they admit Men-Midwives. I
wish to make them Blush, even
at the Idea of employing a Man.
Modesty, had infinitely better
blush *in Safety* in the closet,
while alone — than blush *in Dan-
ger*

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ger, under the Visitation of a Man-
Midwife.

Doctor Smellie, Vol. I. Pages
184, 185, 186, 187, 188. —
“ Touching is performed by in-
“ troducing the fore Finger, lu-
“ bricated with Pomatum into
“ the *Vagina* *, in order to feel
“ the os internum and the Neck
“ of the Uterus ; and sometimes,
“ into the *Rectum* †, by discover-

* Here, MODESTY is violated.

† Here, DELICACY. Thus, *both*
are sacrificed ! If *any other Man* were to
be caught, taking such Liberties — the
Husband would deem it sufficient Cause for
ing

“ing the stretching of the *Fun-*
“*dus*. By some, we are advised
“to touch with the middle Fin-
“ger, as being the longest; and
“by others, to employ both that
“and the first; but the middle
“is too much encumbered by
“that on each Side, to answer the
“Purpose fully, and when two
“are introduced together, the

a Separation — Doctor's Commons, &c.
—and yet I cannot conceive why he
should feel himself more injured, by the
Freedoms having been taken by a gay
Man of Fashion — than by a Doctor —
who is every way qualified to do him
equal Honour!

N

Patient

“ Patient never fails to complain.
“ The Design of Touching, is to
“ be informed whether the Wo-
“ man is, or is not with Child;
“ to know how far she is ad-
“ vanced in her Pregnancy; if
“ she is in Danger of a Miscar-
“ riage; if the os Uteri be di-
“ lated; and in Time of Labour,
“ to form a right Judgment of
“ the Case, from the Opening of
“ the os internum, and the pres-
“ sing down of the Membranes
“ with their Waters; and lastly,
“ to distinguish what Part of the
“ Child is presented.

“ In

“ It is generally impracticable to
“ discover by a Touch in the
“ *Vagina*, whether or not the U-
“ terus is impregnated, ’till after
“ the fourth Month: Then the
“ best Time for Examination is
“ in the Morning, when the Wo-
“ man is fasting, after the Con-
“ tents of the Bladder and Rec-
“ tum have been discharged; and
“ she ought, if necessary, to sub-
“ mit to the Inquiry in a stand-
“ ing Posture; because, in that
“ Case, the Uterus hangs lower
“ down in the *Vagina*, and the
“ Weight is more sensible to the

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“ Touch, than when she is re-
“ clined. One principal Reason
“ of our Uncertainty is, when
“ we try to feel the Neck,
“ the Womb rises up on *our*
“ *pressing against the Vagina*, at the
“ Side of the os internum; and
“ in some, the Vagina feels
“ very tense; but, when the fun-
“ dus Uteri is advanced near the
“ Navel, the Pressure from above
“ keeps down the os internum
“ so much, that you can gener-
“ ally feel both the Neck, and
“ above that, the stretching of
“ the under Part of the Uterus.

“ In

“ In the first four Months, the
“ Neck of the Womb may be
“ felt hanging down in the *Va-*
“ *gina*, by *pushing up the Finger*
“ by the side of the os in-
“ ternum; but the stretching of
“ the Uterus, and upper Part
“ of the Neck, cannot be per-
“ ceived till the fifth, and some-
“ times the sixth Month; and
“ even then, *the Uterus must be*
“ *kept down, by a strong Pressure*
“ *upon the Belly.*

“ The stretching of the Fun-
“ dus is sometimes felt by *the*
N 3 *Finger*

“ *Finger introduced into the Rec-*
“ *tum*, before it can be perceived
“ in the *Vagina*; because, in the
“ last Method, the Uterus re-
“ cedes from the Touch, and
“ rises too high to be accurately
“ distinguished, whereas the Fin-
“ ger being introduced into the
“ *Rectum*, passes along the Back
“ of the Womb almost to the
“ upper Part of the Fundus,
“ which, in an unimpregnated
“ State, is felt flat on the back
“ Part, and jetting out at the
“ Sides; but, the impregnated
“ Uterus

“ Uterus is perceived like a large
“ round Tumour.

“ About the fifth or sixth
“ Month, the upper Part of the
“ Uterus is so much stretched, as
“ to rise three or four Inches
“ above the *os pubis*, or to the
“ middle Space between that and
“ the Navel; so that *by pressing*
“ *the Hand on the Belly*, especially
“ of a lean Woman, it is fre-
“ quently perceived; and if,
“ *at the same Time, the Index*
“ *of the other Hand be introduced*

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“ *in the Vagina*, * the Neck will
“ seem shortened, particularly at
“ the fore Part and Sides, and
“ as I have already observed, the
“ Weight will be sensibly felt.”
&c. &c. &c.

But the Doctor is not satisfied
with the Liberties already described. There must be *no Part*

* I once thought of having Engravings made of the different Positions, and Methods, in which these Inquiries are made. Pictures, may affect, where Words fail. By striking the Eye — the *Indecency*, and of course, *Impropriety* of the Practice, may be impressed with Force,
free

free from his researches. Page
191—Vol. I. Smellie. “Obstruc-
“ tions, and Pregnancy are both
“ accompanied by a stretching
“ Fulness in the *Breasts*; but in

on Minds which cannot so strongly be
affected by what they read. But I shall
leave that to others, who may be better
able to paint, than I am. From the
Directions that Dr. Smellie gave his
Pupils, how to touch—and what the
Reader has seen of his Manner of placing
Women, for Delivery—he may easily
figure in his Imagination, her Ladyship
shut up with her “dear Doctor,” under
Examination, in the Dressing-Room—
or *under Digitation* in her Bed-Cham-
ber, for some Hours prior to her De-
livery.

“ the

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“ the last only, may be perceiv-
“ ed the *Areola*, or *brown Ring*
“ round the N*ppl*s, from which,
“ in the last Months, a thin
“ Serum distills; but this Circle
“ is not so discernable as in the
“ first Pregnancy, and even then
“ it is uncertain as well as
others.” Yet, *notwithstanding this*
declared Uncertainty, Men - Mid-
wives suffer Ladies to imagine that
they can satisfy their Curiosity —
and Women, who pretend to be
modest, first suffer their *Breasts*
to be examined by the Sight, and
Touch — and then permit the
Exa-

— and endanger *Virtue*. 189

Examination, to take a more interesting Course - - - - - in order to be informed, of what, *Time*, alone can discover—even after every licentious Freedom has been taken, to which Vice, and Sensuality can prompt!

Is it possible for a Man in *Health*, to range over a pretty Woman thus — and not be inflamed almost to Madness?! — Shut up with her, where he knows that no Person dare intrude - - - - - first, taking one Liberty — then another - - - - - now,
standing,

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standing, perhaps, is best -- then,
a *reclining* Posture, on a Couch,
(for *the Touch* is performed,
both ways,) - - - - to be unmov-
ed, would be *incompatible with*
Manhood! ——— Talk of Principle
—— Folly! ——— No Principle
can operate when *the whole Man*
is in a Tumult — agitated by
Familiarities, which *nothing human*
can take, without feeling those
Effects *which Nature intended they*
should produce. The utmost that
Principle can do, is to lead one
to fly from Temptation. It can-
not work a Miracle - - - - - and
what

— and endanger *Virtue*. 191

what can be more out of the *Course of Nature*, than to take such Liberties, *unimpassioned*?!

Granting, then, that the Passions of the Man-Midwife are inflamed — can it be imagined, but, that agitated, himself, he will wish to agitate the pretty *Woman*, who has set all his *Pulses* in an uproar? — He cannot help it - - - - he is no longer a free Agent — and of course stands acquitted of Criminality. He cannot be supposed ignorant how to accom-

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accomplish his Wishes*. Under
Pretence that *it is necessary to di-*
late, before he can properly de-
cide on her Situation, he may
digitate - - - - *till infallible Symp-*
toms leave no Room for Doubt,
but that *the Lady's free-Agency is*
as much destroyed, as his own.
Women seem to be blind to this
Danger. Strange, it must ever
appear to me, that they can need
to be reminded of *what Parts*
they are composed! - - - - - If I

* If ignorant, I beg leave to refer my
Reader to Chambers's Dictionary—to be
informed of the *Nature* of the *Clitoris*.
It is a *Master-Key*.

place

place a Beacon, on a dangerous Sand in their Course — and *caution them when a Storm may be expected* — should they not thank the Pilot, who attempts to save them from Destruction? — If the Woman, who in the Morning, perhaps — would be shocked, even at the very Idea of committing Adultery - - - and who would be Proof against every Attack that could be made, *while she has her Reason* — can be **TRICKED** out of her Senses — and, *during her Delirium*, suffer what she never dreamed of — can I be said

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said to have written what Modesty should not read, when I only inform the ignorant, *where Ignorance* may prove fatal? — Will a good Mind rather wish to with-hold this Book from the Eye of Modesty, than suffer a virtuous Woman to be informed by it, that if a Man-Midwife chuses to improve his Opportunity, (by putting Fire to those Combustibles to which he may be *foolishly* or *viciously* suffered to gain Admission) it is impossible for any young Woman living to preserve her Virtue? — If the Man-Midwife be not *un-*
guardedly

— and endanger Virtue. 195

guardedly hasty in attempting to spring his Mine, *before it has been properly primed* -- her Virtue must be blown into the Clouds. Thy Power — O Digitation — is irresistible!

But — for Argument's sake — let us grant that the Man-Midwife — callous to every Feeling that is natural to Manhood, remains unmoved — and coolly examines Beauty's hidden Charms, without wishing to avail himself of his Advantage. Yet have not the Liberties that he

O has

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has wantonly taken with her Person, *removed the Shame of a first Violation?* - - - - Have not the sacred Limits, that Modesty should guard from Defilement—been *profaned*, and *polluted*, by an *unhallowed Hand?* - - - - - Accustomed to the licentious Familiarities of *one* Man, (not her Husband) a *Path* has not only been *opened*, but made smooth, and easy for another. — Every Defence that *Modesty* could raise, to guard the Citadel of Virtue — has been demolished. The very Citadel, itself, has been in the
Hands

Hands of an Enemy — who on quitting it, blew up its chief Barrier — and *left a Breach which no Art can repair.* A young Creature is but a few Months married, before a strange Man is sent for, called a Doctor — who makes his Bow — asks a few Questions in a soft insinuating Manner — and then — — — with the utmost Politeness (*as a Thing of course — like feeling the Pulse*) *slides his Hand* — — — — —
— — — — — !!! — Monstrous !
Have we no Feeling left ? — After Modesty has flown from our

Dwellings, can we be surprized if Virtue follows it's Companion and Defender? — What is it to me whether my Wife has been polluted by her Midwife-Doctor, in her Dressing-Room — or by a Libertine, in a Bagnio? — I protest I think the *latter*, the *least Defilement*, of the two! — The Idea of her dear Doctor's having been *needlessly* admitted to *such a Knowledge of her Person*, would force itself into my Mind, on every Occasion that I should wish to forget it. Infamous, as the Adultress is, her Crime admits

mits of Extenuation, and she seems pure, when balanced *against the Pretender to Modesty, who sends for her Doctor, to be digitated.* Shame on so abandoned a Practice! — Let it be cried down, and scandalized, as every Man wishes to preserve his Wife and Daughter from Pollution. There is no Pretence for it, in Nature — and if the Public take it up with Spirit, Women who are *not abandoned*, will be as much ashamed to have it known that they *wantonly* employ a Man-Midwife —

200 *Men-Midwives violate, &c.*

as they *should* be, on being detected in Adultery. We owe it to ourselves — we owe it to our Wives — to our Children - - - - - and — we owe it to our Country.

T H E E N D.





